THE FRUIT OF KNOWLEDGE



By Shaykh

Abdur Razzaq Ibn Abdul Muhsin Al-Abbaad

THE FRUIT OF KNOWLEDGE

By Shaykh

Abdur Razzaq Ibn Abdul Muhsin Al-Abbaad

ISBN : 978-1-4507-9563-0

First Edition : Shawwal 1432 A.H./ September 2011 C.E.

Cover Design: Usul Design

E-mail: info@usuldesign.com

Translator: Abu Anas Mohamed Abdirahim

al Somaalee

Publisher's Information:

Authentic Statements Publishing
P.O.Box 15536
Phila,Pa. 19131
215.382-3382
215.382.3782-Fax

Store:

5312 Market St.

Phila Pa 19139

Website:

authenticstatements.com

E-mail:

info@authenticstatements.com

Please visit our website for upcoming publications, audio/Dvd online catalog, and info on events and seminars, insha Allah.

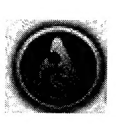


TABLE OF CONTENTS

TRANSLATOR'S PREFACE

All praise belongs and is due to Allah, the Lord of the worlds. May prayers, salutations and blessings be extolled upon Muhammad, His servant and messenger, all of his family, companions, followers and adherents of their guidance and Sunnah until the Day of Judgment, to proceed...

Allah, the Sublime, the Exalted, says,

﴿ وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱلَّذِيٓ ءَاتَيۡنَٰهُ ءَايَٰتِنَا فَٱنسَلَخَ
مِنۡهَا فَأَتۡبَعَهُ ٱلشَّيۡطَٰنُ فَكَانَ مِنَ ٱلۡغَاوِينَ ١٧٥
وَلَوۡ شِئۡنَا لَرَفَعۡنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخۡلَدَ إِلَى ٱلۡأَرۡضِ
وَٱتَّبَعَ هَوَىٰهُۚ فَمَثَلُهُۥ كَمَثَلِ ٱلۡكَلۡبِ إِن تَحۡمِلۡ
عَلَيۡهِ يَلۡهَثۡ أَوۡ تَتۡرُكۡهُ يَلۡهَثۚ ذَّٰلِكَ مَثَلُ ٱلۡقَوۡمِ
ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَاۚ فَٱقۡصُصِ ٱلۡقَصَصَ لَعَلَّهُمۡ
يَتَفَكَّرُونَ ١٧٦ ﴾

"And recite (O Muhammad (peace be upon him)) to them the story of him to whom We gave Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away; so Shaitân (Satan) followed him, and he became of those who went astray. And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he [still] lolls his tongue out. Such is the parable of the people who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect."[1]

Ibn Katheer mentions in his tafseer that these verses are referring to a man named Bal'am. Shaykh Abdirahman ibn Naasir al Si'dee says in his explanation of these great verses:

> After we taught him the knowledge of the Book of Allah and he became a great scholar and skilled rabbi, he passed by the true attributes of one who has learned the Knowledge of Allah. This is because true knowledge causes it's possessor to have good manners and virtuous actions which raises him/her to the highest of ranks; however, this individual neglected the book of Allah and neglected these characteristics which the Book commands us

[1] Surat al-A'raf 7:175-76

with. He did away with the ayaat of Allah just as easy as he takes off his clothes. Then Satan followed him and began overpowering him after he left the protection of the Protector and fell to the lowest of the low and pushed him into disobedience so he went astray after being guided. This was because Allah disgraced him and left him to himself. For this reason, Allah, the Exalted, says “If it had been Our will,” meaning to guide him to acting upon it [i.e. the knowledge], he would have been raised in this world, the hereafter and (been) protected from his enemies. Rather, he did what resulted in his disgrace and inclined to the earth with his worldly desires, leaving the obedience of his Lord. He is like a dog in his desire for the dunya [worldly affairs] and his heart’s passion towards it. The dog continuously lolls out his tongue just like this individual’s devotion and desire for the worldly affairs. Nothing from this world will fulfill his lust. He refused to abide by the knowledge that Allah had given him; rather, they rejected and denied it because of their negligence of Allah and following their desires without any guidance from Allah. So this story must be related to them so they may ponder upon these parables, lessons and morals. In

> this way they may reflect so they may know,
> and if they know, they will act.[2]

These great verses show us the importance of learning and acting upon what we have learned lest we be relegated to the status of a dog. Knowledge is the basis of all actions but has proven to be insufficient unless accompanied by action, thus giving knowledge its true value. I ask Allah to make us from those who gain beneficial knowledge which manifests itself in the form of righteous actions turns.

I thank Allah for giving me the honor of publishing this great book. Secondly, I thank both my mother and father who worked hard and made many sacrifices to enable me to reach this stage. I would also like to thank my dear brother Muhammad Hameed for assisting me in this project. Finally, I thank the brothers who helped in editing of this book. I ask Allah to make this work sincere and solely for his Face and pleasure.

Whatever is correct is from the grace of Allah alone, and whatever is incorrect is from my ignorance and the shaytaan and Allah and His Messenger are free from it.

Abu Anas Mohamed ibn Abdirahim al Somaalee

Madeenah al Nabbawiyyah

Jumaadi al Aakhir 1431 AH / May 2010 CE

[2] Tayseer al-Kareem al Rahman [pg. 308-309], Muasasat al Risaalah

BRIEF BIOGRAPHY OF AUTHOR

Born:

- 11/22/1372 AH

Birthplace:

- Zulfaa, KSA [290 Kilometers north of Riyadh]

Credentials:

- Graduated from the College of Dawah [1405AH]
- Obtained Masters Degree [1408 AH]
- Obtained PhD [1411 AH]
- Teacher in the masjid of the Prophet (sallahu allahi wasallam)
- Senior lecturer at the Islamic University of Madeenah
- Khateeb at Masjid Qiblatain

Works:

The shaykh has dozens of books and articles which have been published. Among his most notable are the following:

- Fiqh of Duaa and Athkaar
- Hajj and the purification of the soul
- Explanation of Haaiyah by Ibn Abee Dawood
- Explanation of the Athar of Imam Malik in Istiwaa'

- Tathkiratul Mu'taa: The Explanation of the Aqeedah of Abdul Ghani al Maqdasi

Duroos:

The Shaykh also has many classes, lectures, and sermons which have been recorded. Some of his lectures have been structured around the following texts:

- Kitaab al Tawheed
- Aqeedah al Wasitiyah
- Aqeedah al Tahawiyah
- Qawa'id al Arbaa'
- Masaail al Jaahiliyah
- Nawaqid al Islam
- Mandoomah al Haaiyah
- Kashf al Shubuhaat
- Sharh al Sunnah

Teachers:

- Shaykh AbdulMuhsin al Abbad
- Shaykh Aly Nasir al Faqeehy
- Shaykh Abdullah al Ghunaimaan
- Shaykh Saalih al Suhaymee
- Shaykh Abdulqaadir Shaybat al Hamd
- Shaykh Saalih al Abood
- Shaykh Atiyyah Saalim
- Shaykh Umar Fallatah

- Shaykh Hamaad al Ansaari
- Shaykh Muhammad Abdurahman Abu Saif al Juhany

For more information on the Shaykh please visit his website: http://www.al-badr.net

IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL

All praise is due to Allah. We praise Him, seek His help, and ask His forgiveness. We seek refuge in Allah from the evil of our souls, and the adverse consequences of our deeds. Whoever Allah guides, there is none that can misguide him, and whoever He misguides, none can guide him.

I bear witness and testify that there is no deity that is worthy of worship except Allah; He is alone and has no partners. I also bear witness and testify that Muhammad (sallahu allahi wasallam) is His perfect worshipper, and Messenger. May the peace and blessings of Allah be upon him, his family, and companions.

And as to what follows,

The importance of ilm and its rank is eminent in our religion of monotheism. It is a foundation and it is impossible to apply the legislation and fulfill our obligations, which is our purpose, without this knowledge. It is an important foundation that we begin with and put before everything. Allah, the Sublime and Exalted, says:

﴿ فَٱعۡلَمۡ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسۡتَغۡفِرۡ لِذَنۢبِكَ وَلِلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ ﴾

"So know (O Muhammad sallahu allahi wasallam) that, none has the right to be worshipped but Allah, and ask forgiveness for your sin and also for the sin of the believing men and women."[3]

So He, the Exalted, began with knowledge. Also, one of the invocations of our Prophet (sallahu allahi wasallam) which he used to recite regularly after the morning prayer is what has been reported in the Musnad *of Ahmed* and *Sunan ibnu Majah* and others on the authority of Um Salamah (radiyallahu anha') who said, He (sallahu allahi wasallam) used to say daily after the completion of the morning prayer: "O Allah! I ask you for beneficial knowledge, good provision, and accepted deeds" and in another narration, "and righteous actions."

So he, may the peace and blessings be upon him, put beneficial knowledge ahead of good provision and accepted deeds in his daily duaa because the slave cannot differentiate between the good and bad of provision or actions except with beneficial knowledge.

[3] Surat Muhammad 47: 19

Beneficial knowledge is a light and glow for its beholder which he uses to for guidance. Allah, the Great, the Magnificent, says,

﴿ وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٢﴾ ﴾

"And thus We have sent to you (O Muhammad sallahu allahi wasallam) *Ruhan* (an Inspiration, and a Mercy) of Our Command. You were not aware of the Book nor were you aware of Faith but We have made it (this Qur'an) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad sallahu allahi wasallam) are indeed guiding (mankind) to the Straight Path (i.e. Allah's religion of Islamic Monotheism)." [4]

Therefore, the beneficial knowledge is a light for its beholder. The example of the scholar in the ummah is like a group of people who are in the dark and amongst them is a person with a lamp. By his companionship he

[4] Surat al-Shoora 42:52

brightens the path for them by which they can avoid tripping, thorns, and all other dangers in their path. This allows them to continue in their straight path.

For this reason, the manifestations and evidences in the Quran and Sunnah in regards to the virtue of knowledge, greatness of its rank, praise for its people and clarification of their high positions are plenty.

It is sufficient for the people of knowledge, in honor and nobility, that Allah has coupled their declaration with his in the greatest of things to be declared, His monotheism.

﴿ شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾ ﴾

"Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. None has the right to worshipped but He), the All-Mighty, the All-Wise." [5]

---

[5] Surat al-Imran 3: 18

He, the Sublime, the Exalted, also says in regards to the virtue and nobility of the people of knowledge,

﴿ قُلۡ هَلۡ يَسۡتَوِي ٱلَّذِينَ يَعۡلَمُونَ وَٱلَّذِينَ لَا يَعۡلَمُونَ ﴾

"Say: "Are those who know equal to those who know not?"[6]

He, the Sublime, the Exalted, also says,

﴿ إِنَّمَا يَخۡشَى ٱللَّهَ مِنۡ عِبَادِهِ ٱلۡعُلَمَٰٓؤُاْ ﴾

"It is only those who have knowledge among His slaves that fear Allah."[7]

Allah, the Sublime, the Exalted, also says,

﴿ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖ ﴾

"Allah will exalt in degree those of you who believe, and those who have been granted knowledge."[8]

---

[6] Surat al- Zumar 39:9
[7] Surat al-Faatir 35: 28
[8] Surat al-Mujadilah 58: 11

It has been said in regards to the tafseer of this verse that Allah will raise the believing scholar over the non-scholar, non-faqeeh believer. The raising of him in rank proves the enormity of his virtue and highness of his status.

The hadeeth of Abee Dardaa', which has been reported in the *Musnad* and others, clarifies the virtues of knowledge and the position of its people through the words of our Prophet (allahi salaam) where he says, "Whosoever treads a path seeking knowledge, Allah will facilitate his/her path to Jannah. The angels will lower their wings for a student of knowledge due to their pleasure for his actions. Everyone in the heavens and earth will seek forgiveness for the scholar, even the whale in the ocean. Verily, the virtue of a scholar over a worshipper is like the virtue of the moon over the rest of the stars. Truly, the scholars are the inheritors of the Prophets. It was neither dirhams nor dinars which were inherited from them but rather it was knowledge. So he who gets this has gotten a great portion."[9]

Al-Tabaraani has reported in *Al-Awsat* with a chain declared to be hassan on the authority of Abee Hurairah (radiyallahu anhu') that once he passed through one of the marketplaces of Madeenah, stood there and said, "O people of the market! What has exhausted you? So

[9] Reported by Ahmed (5/197), Abu Dawood (3641), Al-Tirmidhi (2682), Ibnu Majah (223), Ibn Hibban (88), and Al-Albaani says in *Saheeh al Targheeb wa al Tarheeb* (1/17): This hadeeth is Hassan "Ligayrihi"

they replied: What is that O Abu Hurairah?! So he said: Over there the heritage of the Prophet is being distributed and here you are not going to take your portion from it?! So they said: Where is it?! He said: In the masjid, so they hurried there and Abu Hurairah waited and stood until they returned. He said to them: What is wrong with you?! They said: O Abu Hurairah! We went and entered the masjid and didn't find anything being distributed! So then Abu Hurairah said: Did you not see anyone in the masjid?! They said: No, we saw people praying, people reading Quran, and people reviewing the halal and haram! Abu Hurairah responded: "May Allah have mercy on you, for that is the heritage of Muhammad."[10]

This is meaning the Prophet (May the peace and blessings be upon him) intended to convey when he mentioned the heritage of the Prophets. The Prophets have not left behind any dirhams or dinars; instead, they left behind knowledge. Therefore, every time a slave increases in knowledge, his portion from the heritage of the Prophets also increases.

It has been mentioned in two *Saheehs* on the authority of Mu'awiyah that the Prophet (sallahu allahi wasallam)

---

[10] Number (1429), and Al Albaani has declared it Hassan in *Saheeh al-Targheeb* number (83).

said, “Whomsoever Allah wants good for, he gives an understanding of the religion.”[11]

He used the term goodness as an indefinite noun [which implies an all-inclusive meaning of goodness] and as form of honor and tribute, and as an elevation for the fruits and effects gained by he who understands the religion of Allah. Because of this, and individual’s mere embarkation on the path of seeking knowledge is a sign that Allah, the Sublime, the Exalted, wants good for him.

Ibn al Qayyim says, “And this is only if what is meant by learning is the type which produces action, but if it means only ilm, such a person is not considered to be one whom Allah intends good for.”

This means that he understands and acts accordingly; his aim is to understand (what he learns) so that he may remove the ignorance from himself and intelligently manifest his servitude to Allah, the Sublime, the Exalted, upon knowledge and light from Allah, the Sublime, the Exalted. In such a case, then he/she is deserving of receiving good.

He further comments, “And if the meaning is sheer knowledge and not that which produces action, then this does not prove that he who understands the religion is deserving of good because then

---

[11] Reported by al-Bukharee (71, 3116, 7312) and Muslim (1038).

understanding will be one of the requirements for he who Allah intends good for and in the first meaning, it necessitates that."[12]

Knowledge is to be sought for its implementation and to actualize one's servitude to Allah, the Sublime, the Exalted. For this reason it precedes action. You begin with it so that actions, demonstrations of servitude, obedience, and all actions intended to draw closer to Allah can be upon light, beneficial knowledge, and-a solid foundation derived from the book of Allah and the Sunnah of his Prophet (May the peace and blessings be upon him).

For this reason Al-Khateeb al-Baghdaadi (rahimahullah) wrote a precious book titled, *The Requirement of Knowledge is Action,* which contains a considerable amount of manifestations and significant-narrations in regards to this subject.

The intended meaning behind the titling of this work is that the objective of knowledge is actions or implementations of servitude, and to carry out this endeavor upon sure knowledge. Therefore, if a slave has knowledge without actions or actions without knowledge, he/she has surely not implemented his servitude.

So the true servitude cannot be properly implemented for Allah, the Sublime, the Exalted, unless it comprises

[12] Miftaah dar al-Sa'adah (1/65)

two essentials beneficial knowledge and righteous actions as Allah, the Great, the Majestic, says,

﴿ هُوَ ٱلَّذِىٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ ﴿٣٣﴾ ﴾

"It is He Who has sent His Messenger (Muhammad sallahu allahi wasallam) with guidance and the religion of truth (Islam)."[13]

The guidance is beneficial knowledge and the true religion refers to righteous actions which bring you near to Allah, the Sublime, the Exalted. For this reason our Prophet (allahi salaam) was sent and likewise the rest of the Prophets.

For the purpose of pondering over the proofs and evidences in regards to this phenomenon—that the ultimate objective of knowledge is action—I will mention many points in this chapter that will serve as an elucidation for this matter, and I will also reference, according to its degree of facilitation, a number of proofs and evidences.

---

[13] Surat al-Tawbah 9:33

Chapter One:

KNOWLEDGE AND ACTIONS ARE THE PURPOSE OF THE CREATION

The fact that knowledge must be followed by actions is clear because both are the purpose of the creation. Allah, the Sublime, the Exalted, created the creation so they may know Him and worship Him.

The evidence for the first one is His words in the end of Surat al Talaq,

﴿ ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًۢا ﴿١٢﴾ ﴾

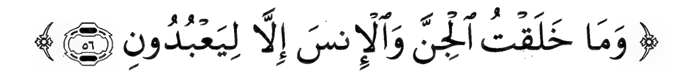
"It is Allah who has created seven heavens and of the earth the like thereof (ie. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah encompasses all things with His knowledge."[14]

He says "He created...so that you may know", meaning knowledge is the purpose of the creation.

---

[14] Surat al-Talaq 67:12

And the evidence for the action are found in His words, the Sublime, the Exalted, in the end of Surat adh-Dhariyat,



"And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)."[15]

So knowledge and worship are the purpose of the creation and worship is not possible without beneficial knowledge that brings you closer to Allah, the Sublime, the Exalted. So he who knows and acts has realized the aim of the creation. Because of this the people of knowledge have said, "The tawheed that we were created to implement and brought into existence to apply has two wings: knowledge and action. They are the tawheed of knowing and affirming and the tawheed of wanting and seeking. Both are needed in order to truly carry out one's servitude and for the slave to become one who truly worships and obeys Him, the Sublime, the Exalted, in truth.

And he who has knowledge without action is in the same category as those who have earned the anger of Allah. He lives his life while Allah is angry with him because he did not realize the purpose of knowledge. As for he who acts, is serious and works hard in worship

[15] Surat adh-Dhariyat 51:56

without any knowledge then he has been misguided from the way of Allah and His straight path.

Due to this, it has been legislated that we recite in Surat al Fatiha this great duaa which is from the most important and greatest of invocations:

﴿ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝٦ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ۝٧ ﴾

"Guide us to the straight way. The way of those on whom you have bestowed Your Grace, and not (the way) of those who earned your Anger, nor of those who went astray."[16]

So those who have earned the grace are the people of knowledge and action. Those who have earned the anger are the people of knowledge without action and those who are misguided are the opposite. Sufyan ibn Uyaynah says, "He who becomes corrupt from our scholars resembles the Jews and he who becomes corrupt from our worshippers resembles the Christians." This is because the Jews have knowledge which they do not apply as Allah says,

---

[16] Surat al-Fatihah 1:6-7

﴿ مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا ۚ بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ



"The similitude of those who were entrusted with the [obligation of the] Taurat (ie. to obey its commandments and practice its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them)."[17]

"Failed in those obligations means did not apply it. They memorized it and understood what it meant but they refused to apply it.

And he who becomes corrupt from our worshippers resembles the Christians because they are a people of innovations, performing acts of worship that Allah has sent down no authority for, nor legislated, the Sublime, the Exalted, for His slaves nor permitted them to worship Him with.

[17] Surat al-Jumu'ah 62:5

Chapter Two:

THE SLAVE IS RESPONSIBLE FOR WHAT HE DOES WITH HIS KNOWLEDGE

The Prophet (sallahu allahi wasallam) has informed us that the people will be asked on the Day of Judgment about what they have done with the knowledge they have attained. This is mentioned in the hadeeth of Abee Barzata al Aslami (radiyallahu anhu') that the Prophet (sallahu allahi wasallam) said, "The two feet of the slave will not move on the day of judgment until he is asked four things," and he mentions as one of the topics of questioning, "What he has done with his knowledge."[18]

Also it has been reported from Abee Dardaa' (radiyallahu anhu') that he said, "The only thing I fear on the Day of Judgment is that my Lord will call upon me amidst all the creation and say: O Uwaymir! What have you done with that which you have learned?"

This is a great matter on a greater day which causes immense fear. So every bit of knowledge attained by the slave will be accounted for on the Day of Judgment; what have you done with what you have learned?

This is because the aim of knowledge is action and because of this every slave will be asked about what knowledge he has learned.

---

[18] Reported by al-Tirmidhi (2417), and he declared the hadeeth to be Hassan Saheeh.

It has been reported from many of the salaf that he said, "I wish I was saved from my knowledge (ie. meaning that which he has learned) and only given the obligatory amount, not for or against me." This is a window of the intense level of piety displayed by them (may Allah have mercy on them) demonstrating the magnitude of their fear, which resulted from the righteousness of their knowledge and actions. Al Hassan al Basri says, "The believer has combined between good (ie. deeds) and fear and the hypocrite has combined bad (deeds) and hope." This is what is meant by the first quote. Similarly, Ibn Abee Mulaykah says (may Allah have mercy on him), "I've met more than 30 of the companions, each one fearing hypocrisy for himself."[19]

Allah has combined two great situations for them: Doing good actions and being seriously obedient, while simultaneously fearing Allah, the Sublime, the Exalted. Will not their actions be accepted?

﴿ وَٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَواْ وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَٰجِعُونَ ﴿٦٠﴾ ﴾

[19] Reported by al-Bukaaree in a Mua'laq chain [A chain in which one or more narrators has been removed] : Chapter: Fear of the believer that his actions will be erased while he doesn't notice (1/110-in al Fath)

"And those who give what (their charity) they give (and also do other good deeds) while their hearts are full of fear (whether their alms and charities have been accepted or not), knowing they are sure to return to their Lord (for reckoning)."[20]

It is has been reported from Aisha (radiyallahu anha') that she asked the Prophet (sallahu allahi wasallam) about this verse, "Are they the ones who drink alcohol, commit adultery, and steal?" He replied, "No Oh daughter of the Sideeq! Rather they are the ones who fast, pray, give charity, and fear that it will not be accepted from them. They are the ones who hasten towards the good."[21]

Allah, the Sublime, the Exalted, also says:

﴿ وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَـٰعِيلُ

رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾ ﴾

"And (remember) when Ibrahim and Ismaeel were raising the foundations of the House saying, "Our Lord! Accept (this service) from us."[22]

---

[20] Surat al-Mu'minun 23:60
[21] Reported by al-Tirmidhi (3175)
[22] Surat al-Baqarah 2: 127

Wuyahb ibn al Wird (rahimahullah) read this verse and cried. He then said, "O' Friend of the All-Merciful! You raise the foundations of the House of Allah and are afraid it will not be accepted from you!"[23]

---

[23] Reported by ibn Abee Haatim in his tafseer (1/233), refer to *Tafseer ibn Katheer* (1/253-4)

Chapter Three:

THE THREAT AND WARNING FOR HE WHO DOES NOT APPLY HIS KNOWLEDGE

The Quran and Sunnah have given threats and warnings for he who does not apply his knowledge. He might learn, study, and then maybe even call to this knowledge and still doesn't apply it! Allah, the Sublime, the Exalted, says,

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۝٢ كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ۝٣ ﴾

"O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do."[24]

He, the Sublime, the Exalted, also says,

﴿ أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ ٱلْكِتَـٰبَ ۚ أَفَلَا تَعْقِلُونَ ۝٤٤ ﴾

[24] Surat as-Saff 61:2-3

"Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture [the Toorah]! Have you then no sense?"[25]

He, the Sublime, the Exalted, also says of His prophet Shuayb (allahi salam),

﴿ وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ ﴾

"I wish not, in contradiction to you, to do that which I forbid you."[26]

These are three verses in the glorious Quran pertaining to this topic.

It has been reported in the two *Saheehs* and others on the authority of Usamah (radiyallahu anhu') that the Prophet (sallahu allahi wasallam) said, "A man will be brought on the Day of Resurrection and will be cast into Hell, and his intestines will pour forth and he will go round them as a donkey goes round a millstone. The inmates of Hell will gather round him and say: 'What has happened to you, Oh so-and-so? Were you not enjoining us to do good and forbidding us to do evil?' He will reply: `I was enjoining you all to do good, but

[25] Surat al-Baqarah 2:44
[26] Surat Hud 11: 88

was not doing it myself; and I was forbidding you from evil, but was doing it myself."[27]

It has been reported in the *Musnad* of Imam Ahmed on the authority of Anas (radiyallahu anhu') that the Prophet (sallahu allahi wasallam) saw on the night he was taken on the journey [to heaven] men whose lips were being cut with scissors of fire. So he said: Who are these people?! They replied: These are the preachers from your ummah. They command the people with good and forget themselves while they read the scripture. Have they no sense?"[28]

The Book and the Sunnah have warned those who do not apply their knowledge and those who call to the religion and do not apply it themselves. The benefit that others gains from his knowledge is more than his own. He is like the filament which is in a light bulb. He lightens the path for everyone while burning himself. For this reason, Mutarrif bin Abdullah ibn al Shikheer-from amongst the elders of the tabi'een-sought refuge from Allah in this. He used to say in his duaa, "O Allah! I seek refuge from you that anyone is happier than me because of that which you have taught me. And I seek refuge from you in becoming an example for others."[29]

---

[27] Bukharee (3267) and Muslim (2989)
[28] (3/120), Al-Albaani has taken it to be Saheeh in his *Saheehah* (291)
[29] Reported by al-Imam Ahmed in al-Zuhd: Number (1358)

This is a great duaa as Shaykh al Islam ibn Taymiyah (rahimahullah) mentions, "It is from the best of invocations."[30]

[30] Majmoo' al-Fataawa (14/308)

The Fourth Matter:

ACTIONS ARE A REASON FOR ENTERING PARADISE

It has been mentioned in the proofs of the legislation that the actions that bring you nearer to Allah, the Sublime, the Exalted, are stored for the slave until the Day of Judgment. Due to these deeds he wins the pleasure of Allah, the Sublime, the Exalted, and His Jannah. There are close to 50 verses in the Quran which combine between the rewards of action and eeman even though actions are a part of the eeman. However, as a glorification, praise, and laudation for these actions, it was specified after it was mentioned generally:

﴿ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٨٢﴾ ﴾

"And those who believe (in the oneness of Allah) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever."[31]

[31] Surat al-Baqarah 2:82

﴿ مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٧﴾ ﴾

"Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life, and We shall certainly pay them a reward in proportion to the best of what they used to do."[32]

﴿ وَنُودُوٓا۟ أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴾

"And it will be cried out to them: This is the Paradise which you have inherited for what you used to do."[33]

﴿ ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ طَيِّبِينَ ۙ يَقُولُونَ سَلَٰمٌ عَلَيْكُمُ ٱدْخُلُوا۟ ٱلْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣٢﴾ ﴾

[32] Surat al-Nahl 16:97
[33] Surat al-A'raf 7: 43

"Those whose lives the angels take while they are in a pious state saying (to them): Salamun Alaikum (peace be upon you) enter you Paradise because of what (the good) you used to do (in the world)."[34]

The verses with this meaning are countless, demonstrating that actions are a reason for entering Jannah.

Also, when our Prophet (sallahu allahi wasallam) said, "No person's action will enter him to into Jannah", the meaning was, as compensation. This means that actions are one of the reasons for entering paradise but you will not enter without the mercy of Allah, the Sublime, and the Exalted.

They replied, "Even you oh Prophet of Allah"?! He said, "No, not even me, unless Allah showers me with his bounty and mercy."[35]

Actions alone do not have the ability to get you into Jannah as recompense. Instead, they are merely a tool; and you can only really enter by the-bounty and mercy of Allah.

Even the actions themselves that a slave performs are a manifestation of the mercy and virtue of Allah upon him:

---

[34] Surat al-Nahl 16: 32

[35] Reported by al Bukharee (5673) and Muslim (2816)

﴿ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا وَلَـٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ ﴾

"And had it not been for the Grace of Allah and His Mercy on you, not one of you would ever have been pure from sins. But Allah purifies (guides to Islam)"[36]

---

[36] Surat an-Nur 24:21

The Fifth Matter:

THE HASTENING OF THE SALAF (MAY ALLAH BE PLEASED WITH THEM) IN ACTING ACCORING TO THEIR KNOWLEDGE

The salaf used to hasten to action as soon as they would hear the knowledge from the Prophet (sallahu allahi wasallam). There are many narrations that have been reported in regards to this matter which show us the greatness of their concern.

One of them is what has been mentioned in the two *Saheehs* and others, on the authority of Ali (radiyallahu anhu'), in regards to Fatimah (radiyallahu anha'), the daughter of the Prophet (sallahu allahi wasallam) when she came to the Prophet (sallahu allahi wasallam) requesting a servant; so the Prophet (sallahu allahi wasallam) said to her, "Should I not show you what is better for you than a servant? If you go to bed, make tasbeeh 33 times, tahmeed 33 times, and takbeer 33 times."[37] Ali (radiyallahu anhu') said, "From the time she heard this from the Messenger (sallahu allahi wasallam) she never neglected it. So one of the people present chose a crucial day in which a person may neglect this, so he asked, "Not even the night of Saffayn (the night the famous battle took place)?!" So he replied, "Not even the night of Saffayn."

[37] Reported by al-Bukharee (5362) and Muslim (2727)

Dawood bin Abee Hind has narrated from Al Nu'man bin Saalim who has narrated from Amr bin Aws who said: I was informed by Anbasa bin Abee Sufyan during the sickness that resulted in his death, of a hadeeth so special it was worthy of travel, he said: I heard Umm Habeebah say: I heard the Prophet (sallahu allahi wasallam) say, "He who prays 12 units of voluntary prayer during the night and day will have a house built for him in Jannah." Um Habeebah says: I did not neglect them from the time I heard it from the Messenger of Allah (sallahu allahi wasallam). Anbasa says, "I did not neglect them from the time I heard this from Um Habeebah." Amr ibn Aws said: I did not neglect them from the time I heard this from Anbasa. Al Nu'mam bin Saalim said: I did not neglect them from the time I heard this from Amr bin Aws. This Hadeeth was reported by Muslim.[38]

These are reflections of high aspirations in regards to hastening toward action, hurrying to fulfill it, and being consistent upon that.

It has been reported in *Saheeh* al Bukharee on the authority of Abee Hurairah (radiyallahu anhu') who says, "my friend has advised me with three which I will not neglect until I die: Fasting three days from every

[38] (722)

month, the duha' prayer, and making witr before I sleep."[39]

Similar to this is the report of Muslim in his *Saheeh* on the authority of Abee al Dardaa' (radiyallahu anhu') who says, "My friend has advised me with three which I will not abandon as long as I live (he then mentioned these three)."[40]

Here is another example from one of the young companions-Umar bin Abee Salamah (radiyallahu anhu)-who said: I was a young boy in the house of the Messenger (sallahu allahi wasallam), and my hand used to go all around the plate. So he said to me, "Oh young man! Say Allah's name, eat with your right, and eat what is closest to you."[41] Al Bukharee added that he (radiyallahu anhu') said, "And this did not cease to be my way of eating." Meaning from the time he was a child in the home of the Messenger of Allah (sallahu allahi wasallam) and heard these words.

We see very often how children are warned, yelled at, and forbidden many times but still refuse to answer or obey. As for this child, who is from the younger companions, he was told once and said, "And this did not cease to be my way of eating." This shows hastening from one aspect and consistency from another.

---

[39] (1187)
[40] (728)
[41] Reported by al-Bukharee (5376) and Muslim (2022)

If we look at the biographies of the righteous salaf after the sahabah, we find many great narrations in regards to this matter similar in meaning to the saying of Sufyan al Thawree': A hadeeth from the Messenger of Allah (sallahu allahi wasallam) did not reach me except that I implemented it.

Amr ibn Qays al Malaai (May Allah have mercy on him) says, "If a hadeeth from the Messenger of Allah (sallahu allahi wasallam) reaches you, implement it if even once, and you will be from his people."

His words: "Implement it if even once" is referring to the voluntary actions. As for the obligatory actions then it is not enough that you do it once to become from his people.

Ibn al Qayyim says of his teacher- Shaykh al Islam- after mentioning the hadeeth of Abee Umaamah that the Prophet (sallahu allahi wasallam) said, "He who reads ayat al Kursi after every prayer, nothing stands between him and Jannah except death." He says furthermore, it has reached me that Shaykh al Islam ibn Taymiyaah said, "I never stopped doing it immediately after every prayer. "[42]

It has been reported from al Imam Ahmed (rahimahullah) that he said, "I did not write a hadeeth (referring to his work the *Musnad* which is famous for its size and the amount of hadeeth it comprises) except

[42] Zaad al-Maad (1/285)

that I implemented it. I even heard that the Prophet (sallahu allahi wasallam) had cupping done to him and then gave the cupper a dinar; so likewise I had cupping done to myself and then gave the cupper a dinar."

This is the path of the salaf in their great concern for knowledge, hastening to apply it, and being consistent upon it.

Chapter Six:

HOW THE SALAF (MAY ALLAH BE PLEASED WITH THEM) WOULD HASTEN TO ABANDON THE FORBIDDEN ACTIONS

Likewise, in regards to the forbidden actions they possessed an amazing sense of urgency, haste and consistency in avoiding them.

It has been reported in the two *Saheehs* on the authority of Umar (radiyallahu anhu') that the Prophet (sallahu allahi wasallam) said, "Verily Allah has forbidden you to swear by your fathers."[43] The Prophet (sallahu allahi wasallam) heard him, as mentioned in some narrations, swearing by his father. We should be aware that this is a matter that they were accustomed to from the days of ignorance, to the point that it had become a habitual act of tongue. Umar says: I heard the Messenger of Allah (sallahu allahi wasallam) say, "Verily Allah has forbidden you to swear by your fathers." Umar then said, "By Allah, I did not swear by it [his father] ever since I heard this from the Prophet (sallahu allahi wasallam) or even talk about someone who did. "

In addition, there are other stories pertinent to the topic of discussion. I mention one here, only to draw a comparison and so that perhaps we may comprehend the high aspirations of the salaf in this affair. It is said that a man heard another swear by the Prophet (sallahu

---

[43] Al-Bukharee (6647), Muslim (1646)

allahi wasallam) so he gave him advice and explained the proofs to him until he was convinced not to swear. So to emphasize his sincerity to the one giving him advice he said, “By the Prophet! I will not swear by the Prophet after today!” We see here that if the tongue gets used to something, it is very difficult to just abandon it and not say it again. As for Umar (radiyallahu anhu’), he swears, “By Allah, I did not swear by it ever since I heard this from the Prophet (sallahu allahi wasallam) whether it was me who did or even talk about someone who did. “

These are some of the things which clarify to us the great regard the salaf had for knowledge. A hadeeth would not be heard, whether it was a command or prohibition, without the occurrence of consistent implementation, even in those affairs that the soul has become accustomed to and grown to love.

Similarly, the hadeeth related by Anas in the two *Saheehs*, which was reported when he was a servant for Abee Talha. One day he was serving them alcohol before the prohibition and while doing so, someone came and said that alcohol has been prohibited. Immediately they commanded that it be poured out even though the soul was attached and had become used to it. They poured it out immediately and that was the last time they had anything to do with it.[44]

---

[44] Al-Bukharee (4617), Muslim (1980)

Of equal relevance is the narration that has been mentioned in *Saheeh Muslim* on the authority of Ibn Abbas (radiyallahu anhu') that the Prophet (sallahu allahi wasallam) saw a gold signet-ring on a man's hand so he took it off and threw it. He then said, "One of you is making an ember from hell and putting it on his hand". It was then said to the man after the Messenger of Allah had left, "Take your ring and benefit from it." Meaning either sale it or leave it for your family. These are things which are permitted. He replied, "No! By Allah I will never take it knowing that the Messenger of Allah (sallahu allahi wasallam) has thrown it."[45]

His soul rejected this legal act because of his great resolve and regard for what had come from the Prophet (sallahu allahi wasallam).

[45] (2090)

Chapter Seven:

ACTIONS ARE A REASON BEHIND MAKING KNOWLEDGE FIRM

Actions are a reason for making knowledge strong, firm, and solid. If the actions are abandoned knowledge will subsequently be lost as it has been reported from Ali (radiyallahu anhu') who said, "Couple knowledge with actions, if you do it will stay and if not, it will go.'[46] It will not stay because actions are a cause for making the knowledge firm and established. Al Shaa'be (rahimahullah) says, "We used to use implementation as a means to help us memorize hadeeth."[47] Abee al Dardaa (radiyallahu anhu') says, "You will not be a scholar until you become a teacher and you will not become a teacher until you act in accordance with what you have learned. [48]

There are numerous quotes from the salaf (May Allah be pleased with) in regards to this matter. If a Muslim examines the endeavor put forward during the lives of the salaf, he will find this to be clear and apparent in their sweet biographies and blessed history. May Allah be pleased with them and bestow his mercy upon them, and may He make us among his righteous slaves.

---

[46] Reported by Ibn Asaakir in *Thamu man lam ya'mal bi'amalih* (pg. 38)
[47] Report by Ibn Abdel Barr in *Jamiu' Bayan al Ilmi wa Fadlihi* (1/709)
[48] Reported by al Khateeb in *al Iqtidaa* (16,17)

Chapter Eight:

THE APPLICATION OF KNOWLEDGE IS MORE EFFECTIVE IN GIVING DA'WAH

Applying your knowledge is more effective in da'wah than mere speaking without application as we have indicated before through the words of Allah, the Sublime, the Exalted about Shu'ayb,

﴿ وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ ﴾

"I wish not, in contradiction to you, to do that which I forbid you."[49]

Maalik ibn Dinar (rahimahullah) said, "Truly if the scholar does not act (i.e. upon his knowledge) his preaching slips off the people's hearts just as rain slides of granite."[50]

Al Ma'moon has also said, "We are more in need of preaching with our actions than our words."[51]

The exertion of the one who acts and practices consistently is in and of itself is da'wah. He will then become a role model and leader for the people. He will truly be an Imaam as Allah, the Sublime, the Exalted says,

---

[49] Surat Hud 11: 88
[50] Iqtidaa (97)
[51] Jaamiu Bayanel Ilm (1236)

﴿ وَٱجۡعَلۡنَا لِلۡمُتَّقِينَ إِمَامًا ﴾

"..and make us leaders for the Muttaqun."[52]

A person cannot be an Imam unless he encompasses all of the good attributes, thereby making him a role model for the people by way of these attributes. As for gaining a lot of knowledge without being an implementer of that knowledge, then just as he has not benefited, no one else will.

I remember one of my cherished moments when I went to visit an elderly worshipper in the masjid he prays in. He sits in the masjid waiting for one prayer after the next. So I greeted him and spoke to him and said, "Mashallah, in your district there are many students of knowledge." He replied, "Our district"!? I said, "Yes, in your district there are many students of knowledge". He repeated again, "Our district" (asking rhetorically)?! He said again, "Our district"?! I replied, "Yes". He then said, "Oh son he who does not preserve the prayers in the masjid is not a student of knowledge".

Similarly, some people may gain a lot of knowledge, memorize, review, yet he still misses salat al fajr often. If this great duty which is the greatest and most important of the pillars of Islam after the two declarations and the first thing you will be asked of on

[52] Surat al-Furqan 25:74

the day of judgment is wasted, then where is the effect of the knowledge?! The sahabah (radiyallahu anhum') as mentioned by ibn Umar, were diametrically different: "If we did not see a man in the Fajr and Isha prayers we held negative presumptions"[53]. Also in the hadeeth: "The heaviest of prayers upon the hypocrites are the Fajr and Isha prayers."[54]

In our time of sleepless nights, it is very common for people to miss Fajr and the majority have taken it lightly. One might stay up all night having discussions in regards to certain issues in the religion or other things, and then he misses the Fajr prayer. If his staying up all night reading or memorizing Quran means missing the Fajr prayer, his actions become illegal and he is sinful for this.

The prayer which is missed the most in our time is the most virtuous prayer without a doubt. It is mentioned in the hadeeth that the Prophet (sallahu allahi wasallam) said, "The most virtuous of prayers in the sight of Allah is the morning prayer on Friday in congregation."[55] The Morning Prayer on Friday is now the most neglected prayer?!

---

[53] Reported by al-Tabaraani in al Mu'jamil Kabeer (12/271), Ibn Khuzaymah (1405), and Ibn Hibban (2099)
[54] Al-Bukharee (657) and Muslim (651)
[55] Hilyatil Awleyaa (7/207); Check Silsilah al *Saheeh*a (1577)

Ask the Imaams of the Mosques, since Thursday night is a weekend, people are sleepless and stay up late. They then sleep at a later time and miss this prayer.

The best of them comes to this prayer late and lazy. He comes feeling tired and his head aching. This, in turn, leads to him not praying as he is supposed to.

If he knows that the Imam of his Masjid reads Surat al Sajdat and al Insaan regularly, he doesn't come until the end of the second rakaa'.

Where are the fruits of knowledge regarding our discussion of this obligation, which is the first thing the slave will be asked about on the Day of Judgment?! One who neglects this is consequently more negligent in other matters.

Chapter Nine:

ASKING ALLAH TO ASSIST YOU IN APPLYING YOUR KNOWLEDGE

We have stated previously that the Prophet (sallahu allahi wasallam) used to make this duaa everyday as mentioned in the hadeeth related by Umm Salamah (radiyallahu anha'), "O Allah! I ask you for beneficial knowledge, good provision, and accepted actions."

This blessed duaa is most appropriate for the beginning of the day as these are the three things a Muslim needs throughout his day, without any addition: Beneficial knowledge, accepted deeds, and good provision. This is why it is most suitable that you make this duaa in the beginning of your day after praying Fajr. Then you go on with your day, having sought assistance from Allah and his help in seeking knowledge, working hard in your actions, and gaining sustenance.

Chapter Ten:

THE DISPRAISE OF HE WHO DOES NOT BUSY HIMSELF WITH RIGHTEOUS ACTIONS

There have been numerous narrations reported from the salaf (rahimahumullah) condemning those who do not busy themselves with righteous actions and give it no regard. One of these narrations is that of Abee Hurairah, "Knowledge which is not applied is like a treasure which is not spent at all in the way of Allah, the Sublime, and the Exalted."[56]

Al Imam Ahmed was asked of a man who rights many hadeeth. He said, "It is most important that he increases in action as he increases in knowledge." He then said, "The road of knowledge is like the road of wealth, if money increases so does the zakat."[57]

Al Khateeb says, "Just as wealth has no benefit unless it is spent, knowledge has no benefit except for the one who applies it and maintains its obligations. Everyone should monitor and look at themselves for the place of eternal dwelling is close, the time for departure is near, the road is frightening, deception is common, the danger is great, the one who scrutinizes himself knows

[56] Iqtidaa (12); Al Albaani says, "The chain is Mawqoof with no problems"
[57] Iqtidaa (148)

best [i.e. of his own faults], and Allah, the Exalted is Ever-Watchful and to Him is the return and abode.[58]

Allah says,

﴿ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ۝٨ ﴾

"So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it."[59]

Al Hasan al Basri says, "The Quran was sent down so it could be applied; however but the people took its recitation as an action."

Ibn al Jawzi mentions in *Talbees Iblees*, "They confined themselves to its recitation and neglected its implementation."[60]

A man said to Ibraheem ibn Adham: "Allah, the Sublime, the Exalted says,

﴿ وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ﴾

---

[58] Iqtidaa (20)
[59] Al-Zalzalah 99: 7-8
[60] Pg. 137

"Ask me for anything, I will respond to your invocation"[61]

What is wrong with us, we make duaa but it is not answered? So Ibraheem said, "It is due to five reasons". The man said, "What are they?" He replied, "You have learned of Allah but you did not fulfill your obligations towards him, you read the Quran but do not know what is inside of it, you have said 'we love the Messenger' (sallahu allahi wasallam) but abandoned his Sunnah, you have said 'We curse Iblees yet you have obeyed him, and lastly you disregarded your shortcomings and started looking for those of others."[62]

Sufyan al Thawri states, "May Allah have mercy on Abee Haazim[63]; he once said, "People today have become pleased with knowledge and abandoned action."[64]

Maalik bin Dinar says, "Truly if the slave seeks knowledge for action, his knowledge will humble him, and if he seeks it for other than this he will only increase in pride and evil."[65]

Abdullah ibn al Mu'taz says, "Knowledge without action is like a tree without leaves."

---

[61] Surat Ghafir 40:60
[62] Jami Bayan al Ilm (1220)
[63] Salamah ibn Dinar al A'raj; From the thiqaat and worshippers
[64] Reported by Ahmed in 'al ilal' (2659)
[65] Reported by al-Khateeb in al-Iqtidaa (31,32,33); Albanee says: The chain is Mawqoof with no problems

He also says, "The knowledge of a Munaafiq is in his words and that of a Mu'min is in his actions."

Al Ma'roof al Kharkhi says, "If Allah intends good for a slave he opens the door of action for him and locks the door of debate. But if Allah intends bad for a slave, he opens for him the door of debate and locks the door of action."

Al Hasan once heard a group of people arguing so he said, "They are a people who have become lazy in worship, a people who the words have become light to, and whose piety has decreased, so they spoke."[66]

Al Bishr ibn al Haarith says, "Knowledge is good for the one who acts according to it but as for the one who does not, then there is nothing more disgusting than it."

Sufyaan bin Uyaynah says, "If ilm does not benefit you then it will hurt you."

Al Khateeb says, "This means that if it does not benefit him by-acting upon it, then it hurts him by becoming a proof against him."[67]

One of the sweeter narrations in regards to this matter is when Sufyan was once asked, "Is seeking knowledge more beloved to you or actions?" He replied, "Knowledge is only sought for action, so do not

---

[66] Fadlu Ilmu Salaf (p.38)

[67] All these narration can be found in al Iqtidaa

abandon seeking knowledge for action or action for seeking knowledge."[68]

I will close with a great, profound, beneficial, and influential advice from al Khateeb al Baghdaadi (rahimahullah) in his book, *Following Knowledge with Action*. He says, "I advise you-O student of knowledge- to make your intention sincere, fighting your soul to apply what it requires because the ilm is a tree and the actions are the leaves. One who does not apply his knowledge is not considered to be in the echelon of the scholars. Do not become engrossed in action as long as you are far from knowledge and vice versa. Rather, combine between the two of them even if you only have a little. There is nothing worse than a scholar whose knowledge has been abandoned due to the corruption of his ways or an ignorant person whose ignorance people have taken due to his worship. A little from this and that is safer for the slave in the end if Allah bestows his mercy and blessings upon him.

As for negligence and procrastination, love for amusement and carelessness, giving precedence to lethargy and comfort, the end result of all these characteristics are censurable and what follows is abhorred. Ilm is sought for action as action is sought for success. If the action is less than the knowledge, it becomes a burden against the scholar. We seek refuge from Allah from knowledge which becomes a burden,

---

[68] Reported by Abu Nu'aym in al Hilyat (7/12)

brings humiliation, and becomes in regards to the holder like an iron collar around his neck.[69]

This brings us to the end and we ask Allah, the Mighty, the Majestic, to make it a proof for us and not against us, to benefit us from what we have learned, teach us what is beneficial, increase us in knowledge and to correct all of our affairs.

Praise and Glory is for Allah. I bear witness that there is no deity worthy of worship except He and I seek his forgiveness. May the peace, blessings, and salutations be upon His slave and messenger, our Prophet Muhammad, his family and companions.

---

[69] Pg.18

GLOSSARY

Da'wah	Inviting others to Islam; Missionary work
Dinar	Gold Coin
Dirham	Silver Coin
Faqeeh	Someone who has an understanding of the religion
Hadeeth	Reports on the sayings and the traditions of Prophet Muhammad (sallahu allahi wasallam) or what he witnessed and approved
Hassan	Good; the categorization of a hadeeth to be

	acceptable while not reaching the level of saheeh
Ilm	Knowledge
Radiyallahu Anhu'	May Allah be pleased with him
Sahabah	companions of the Prophet
Saheehs	The authentic works of Imaam al-Bukharee and Muslim
Salaf	Those who preceded us
Sallahu Allahi Wasallam	May the blessings and the peace of Allah be upon him (Muhammad)

Tabi'een	the generation of Muslims who were born after the death of the Prophet Muhammad, but who were contemporaries of the Sahaba
Tahmeed	Saying Alhamdulillah
Takbeer	Saying Allahu Akbar
Tasbeeh	Saying subhanAllah
Ummah	A community or a people; It is used in reference to the community of Believers or Muslims